

# Triennial Torah Study – 1<sup>st</sup> Year 13/11/2010

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This week's Triennial Torah reading can be found at:  
<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

<b>Gen 37</b>	<b>2 Sam 1-2</b>	<b>Ps 76-77</b>	<b>Mark 15</b>
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## Gen 37

We are now going to read the great story of Joseph. You can begin this study with this YouTube video by David Rhol who identifies: \*Amenemhat III with the Pharaoh of Joseph, and Joseph with the Vizier of Amenemhat .

<http://www.youtube.com/watch?v=F7DNXeiphZo>

When I read this chapter I am looking for some sort of a message. Joseph is representing the USA and the UK and the commonwealth nations Manasseh and Ephraim. Judah is the state of Israel and the other Brothers are those nations of North Western Europe. Reuben is France. Those brothers who are now positioned along the northern edges of the European Empire will seek to kill the USA and UK along with the Europeans. When Europe takes over control of the Middle East and the State of Israel, Judah will sell her loyalties to the USA for those of Europe in hopes that Europe can protect her where the USA did not from the Arab nations around her. You can see the nations aligning themselves right now in the news.

Psalms 83 tells us how Assyria who is now known as Germany will align with the Arab nations to defeat the children of Israel, the USA and UK nations. Somehow Judah is going to sell the USA out to Europe and they will go into slavery of the Midianites also called Ishmaelites. They will be taken to Egypt and sold as slaves there. Notice Isaiah 11: 11 And it shall be in that day that Yehovah sets His hand again a second time to recover the remnant of His people who are left, from Ashshur and from Mitsrayim, from Pathros and from Kush, from Eylam and from Shin'ar, from H'amath and from the islands of the sea. 12 And He shall raise a banner for the nations, and gather the outcasts of Yisra'el, and assemble the dispersed of Yehudah from the four corners of the earth.

In 2King 17:1-23 we read how Ahaz the King of Judah sent to Assyria for help in fighting against Israel, the northern ten tribes. Assyria came to Judah's aid and kept on coming until Assyria defeated and destroyed Israel and led them away as captives.

I am unable to find the scripture but Israel is led away and is sold as slaves from Egypt but no one will buy them. This is in the future as told I think by Isaiah.

## 2 Samuel 1-2

In chapter one, we are reading of how David received the News of Saul's death. An Amalekite claimed to have done it.

Once again in verse 14 we are shown how much respect David had for the office of the King who was anointed by Yahovah. Once again I warn each and every one of you who have no fear to bad mouth the leadership of your respective countries to take warning. Each ridiculing joke or email, each destructive and condemning word that proceeds from your mouth is recorded in heaven against you. Each thing you say against Yahovah's anointed whether they be rulers or teachers or prophets will be held accountable to you in the day of judgement. You do not know if there are angels amongst you like in the days of Sodom and Gomorrah, yet many of you have no problem spewing off at your mouth against any and all who lead or teach you. Take a sober lesson from King David.

The Book Of Jasher, or Sepir Ha Yasher in Hebrew, contains over 150,000 words or the equivalent of about 1/5 of the entire text in the 66 books of the Authorized King James Bible. It is an accepted ancient Hebrew manuscript, and is mentioned twice in the Bible. Although most people believe that a man named Jasher wrote the book, the Hebrew word Jasher means straight or upright, therefore, the translated name of this book would be The Book of the Straight or Upright, or the Upright or Correct Record.

Jasher is also mentioned in 2 Samuel 1:17 And David lamented with this lamentation over Saul and over Jonathan his son: 18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.) The Book of Jasher provides insight into the historical period from creation through the time of Joshua. This book has never actually been "lost"; it has been kept from public view for centuries and has been published very rarely until now.

#### **David's Lamentation for Saul and Jonathan. (2 Samuel 1:17-27)**

"And David lamented with this lamentation over Saul and over Jonathan his son", (vs. 17).

David now writes a lamentation, he and his men now sing this lamentation for Saul and Jonathan. The lamentation is the giving of the account of Saul's and Jonathan's death. It is their expression of their great sorrow for the ones that are dead. It is a type of musical poem that reflects on or reviews the death of Saul and Jonathan.

"Also he bade them teach the children of Judah the use of the bow", (vs. 18). This phrase wasn't part of the lamentation but it expresses David's concern for the welfare of his people especially Judah. He sees the great need for his people to be trained in the arts of warfare. He realized that the lack of the knowledge on how to fight a battle would mean enslavement of his people by the heathen nations around Israel.

He tells them to teach the children the use of the bow because it is a very powerful weapon. He saw how the bows of the Amalekites slayed the Israelites from long distances before their swordsmen came into contact with the enemy. David said it is written in the book of Jasher or the book of the law. The prophecies of old were given here concerning Israel subduing their enemies and receiving the promise land. David saw that this was only possible through warfare and a conquering army needed skilled archers.

Chapter 2 we read of how Abner had made Ishbosheth King after Saul was killed. Abner was Saul's uncle which we can read of in 1 Samuel 14:50. But Judah came to David and anointed him King. Now a civil war breaks out and we are told of the fighting that took place at this time. During this fight the brother of Joab is killed by Abner's spear. This event will have repercussions until the time Solomon is made King.

#### **Ps 76-77**

Psalms 76, another song of Asaph, is "a celebration of the Lord's invincible power in defense of Jerusalem, his royal city. The psalm is thematically related to Ps 46; 48; 87" (Zondervan NIV Study Bible, note on Psalm 76). Like Psalm 75, this psalm would provide encouragement when enemy forces seemed unstoppable.

Jerusalem is referred to here in the abbreviated form of Salem (Psalm 76:2; compare Genesis 14:18). The victory over military forces God achieved at Jerusalem (Psalm 76:3) concerns God delivering His own oppressed people from an assault there, as the rest of the psalm makes clear.

Asaph declares God “more glorious and excellent than the mountains of prey” (verse 4). The expression “mountains of prey” is interpreted by the next verse: “The stouthearted [referring to the invading enemies] were plundered.” Mountains are often symbolic in Scripture of kingdoms or nations. These enemy mountains, seeking to prey upon God’s people, have themselves become prey. As God elsewhere says to Israel of the end time: “All those who devour you shall be devoured; and all your adversaries, every one of them, shall go into captivity; those who plunder you shall become plunder, and all who prey upon you I will make a prey” (Jeremiah 30:16; compare also Isaiah 31:4).

Though speaking of the victory as already accomplished in most of Psalm 76 (see verses 3, 5, 8-9), Asaph was prophesying here of the future (compare verses 10, 12). On one level the prophecy could be looking forward to the overthrow of Sennacherib’s army outside Jerusalem in Hezekiah’s day (see 2 Kings 19:35). Yet the main focus is God’s deliverance of the Jews there in the end time (see Zechariah 12:8-9)—as Psalm 76 shows that the rescue is part of God’s deliverance of “all the oppressed of the earth” (verse 9) when He breaks the spirit of rulers in an awesome show of power to “the kings of the earth” (verse 12). This could also represent God’s victory in delivering the people of spiritual Zion, His Church, from the unseen spiritual rulers of this world bent on destroying them.

Fear of God, mentioned in three verses in this psalm (7, 8, 11), is an important theme here. “For the righteous, the fear of God is a response of awe, wonder, adoration, and worship. For the wicked, the fear of God is terror, for there is no escape from Him (14:5)” (Nelson Study Bible, note on Psalm 76:7).

Even the wrath of man directed against God will actually serve to praise and glorify Him (verse 10). This is because human attempts to fight against God (compare Revelation 19:19) will only demonstrate how irresistibly powerful He is (17:14). God in such cases counters with His own wrath. “The remainder of wrath” (Psalm 76:10), indicates “that particular judgments do not exhaust his wrath; a remainder is left to deal with other hostile powers” (Zondervan, note on verse 10). Indeed, God will deal with all hostile powers when Jesus Christ returns and establishes the Kingdom of God throughout the earth.

The middle phrase in the superscription of Psalm 77, which may be part of the postscript of Psalm 76, says “To Jeduthun”—the last of three occurrences of this designation in the psalms (see also the titles of Psalms 39 and 62). As mentioned regarding the previous occurrences, Jeduthun was one of David’s three music directors, apparently synonymous with Ethan, who was over the Merarite performers (i.e., of the Levitical sub-tribe of Merari), as Asaph led the Gershonite choir and Heman led the Kohathite performers (compare 1 Chronicles 6:16, 33, 39, 43-44; 15:17, 19; 16:41-42; 1 Chronicles 25:1, 6; 2 Chronicles 5:12; 35:15). In great duress over some unnamed circumstance, Asaph has poured out his heart to God, knowing God has heard him (verse 1). He speaks in verse 2 of “the day of my trouble.” While seemingly personal, this may, like some of the other psalms in this section, reflect a time of national tragedy—particularly considering the focus of the end of the psalm on God’s past intervention for Israel.

Asaph has lifted his outspread hands to God in prayer through the night as he just can’t get comfortable or go to sleep (verses 2, 4a). Thinking about God is only troubling to him (verse 3) because he doesn’t understand why God is permitting or causing what is happening. He doesn’t know what to say (verse 4b).

In verses 5-6, Asaph is trying to put the present situation into perspective by thinking on the past. Yet this engenders the question of why God is not showing mercy as He has before. In its note on verses 7-9, The Expositor’s Bible Commentary states: “The formulation of questions has a therapeutic effect.... These questions go

from the present situation of rejection (v. 7) to the cause: the Lord's 'anger' (v. 9). In asking these questions and in expressing his doubts, the heart of the psalmist comes to rest; for he knows the God of Abraham...will remain faithful to 'his promise.'"

Though in turmoil, Asaph determines to recall and meditate on God's mighty intervention of times past (verses 10-13). If the added italicized "is" in verse 13 (NKJV) is dropped, as it could be, the clause here, starting with the end of the previous verse could read, "...and talk of Your deeds—Your way, O God—in the sanctuary." The next line reflects what he would say: "Who is so great a God as our God?"

Through the remainder of the psalm, Asaph thinks about God's deliverance of Israel from Egypt in the days of Moses and Aaron (verses 14-20). Asaph's mind is moved as he meditates. "Unconsciously he has jumped from (a) talking about God, to (b) talking to God. Then he finds himself in prayer (c) confessing God's greatness, and finally (d) he seizes on the fact that of course...he belongs to that people whom God has already redeemed" (George Knight, Psalms, comments on verses 12-15).

Asaph concludes the psalm with declarations of God's sovereignty over the "waters"—a symbol of chaotic, threatening forces. The waters here are viewed as the thunderclouds of storm (verses 17-18) and the mighty sea, which God divided to lead his people through (verses 16, 19-20). "Lost in contemplation of the greatness of God, the poet seems thoroughly distracted from his pain. He does not mention it again, not daring to compare it to the greatness of the Almighty" (Nelson Study Bible, note on verse 20). God is in control, and His aim is to deliver His people—as He surely will, in the proper time as He determines.

## **Mark 15**

In Mark we read in verse 21 of a man coming in from the country. The place this would have taken place at, is in what is today called Ras al Mud which is at the top of the Mount of Offence or better known as the Mount of Olives.

This was the place where those coming from the East would have come to go to the temple to present their lamb for Passover to have it killed and roasted.

In verse 22 we are told that this place of the crucifixion was Golgotha which is translated place of the Skull. The following is a review by Prof. W. H. C. Frend (one of the top ecclesiastical historians in the world) in the Journal of Ecclesiastical History, Cambridge University, England, Vol.40, No.3, July 1989, p.449.

Secrets of Golgotha The forgotten history of Christ's crucifixion By Ernest L. Martin, Pp.280, incl.10 ills. Alhambra. Ca: ASK Publications, 1988, 0 945657 77 3. "Where was Golgotha? Critical opinion has decided to hesitate between two loci in Jerusalem, one the site of the Church of the Holy Sepulchre, the other a small hill north-east of Damascus Gate. The author points out the unsatisfactory nature of the evidence favouring the Holy Sepulchre site. It was arrived at by Constantine through dreams and visions and happened to coincide with the area of the Temple of Venus erected by the Emperor Hadrian after AD 135, a cult which he abominated. Even Eusebius thought it was a choice 'contrary to expectation' (Life of Constantine iii.28), but Helena's successful archaeology on the site stilled criticism, and the great memorial Church of the Holy Sepulchre, built 329-35, was the result.

The author examines in detail the New Testament narrative. If some may think that the rending or the temple veil and other accompaniments of the crucifixion (Matt. xxvii. 50-1) are taken too literally, other evidence supports an alternative site. If the huge veil described as 55 cubits high and 16 cubits wide was rent, this could be seen only from the east side of Jerusalem. Then, John's vivid description of Jesus' trial and crucifixion mentions the latter as being 'near the Place (topos) of the City' (John xix. 19-20) and topos was in this context synonymous with the

temple. The writer of Hebrews indicates that the punishment was inflicted 'outside the camp' (Hebr. xiii. 11) as required in Num. xix. 1-22, relating to sin offerings. A malefactor condemned to death was his own sin offering. Altogether, evidence points cumulatively to a hillock near the southern summit of the Mount of Olives as the place of execution, a place held in veneration by Christians until Constantine's massive building programme in the city. For once, Jewish and Roman requirements had coincided, for Roman justice demanded the execution of criminals near the scene of their crime, and Jesus was believed to have based himself on the Mount of Olives during his ministry in Jerusalem.

It is all neatly tied up, with other interesting speculations, such as the possible priestly status of Judas Iscariot, and the reconstruction reads more convincingly than Constantine's visions. However, though not 'straining at a gnat', one may feel that this concentrated and ably conducted single-issue inquiry could have been best pursued in an article. In a full-length book repetition of argument becomes tedious. A useful piece of scholarly research need not be prolix to be effective."

W. H. C. Frend

Updated Information on the Crucifixion of Jesus by Ernest L.

Martin, Ph.D., 1992

Since the publication of my book "Secrets of Golgotha" in the Spring of 1988, there has been a steady flow of new information which shows that the crucifixion of Jesus took place on the Mount of Olives. Some of the evidence has come from other scholars who have seen the fact that Jesus was executed somewhere near the summit of Olivet. A great deal has also been arrived at by further research of my own. What is emerging is real evidence that the Church of the Holy Sepulchre and the Garden Tomb located in Jerusalem are nowhere near the proper spot where the actual crucifixion and resurrection of Jesus took place. This fact has revolutionary consequences associated with it. This is because the Roman Catholic Church, the Greek Orthodox Church, the Armenian Orthodox churches for the past 1660 years have generally accepted the area associated with the Church of the Holy Sepulchre as the crucifixion site. Even classical historians have thought the site has most of the historical credentials to justify its acceptance by the scholarly world. But this new evidence shows that the Constantinian Church is thoroughly wrong. The Bible and history plainly establish that the Mount of Olives is the real place of the crucifixion. This new Historical Report has further evidence to prove this conclusion.

Just over 118 years ago in the Palestine Exploration Quarterly (1873, 115; also 1870, 379-381) Dr. Hutchinson suggested that the crucifixion of Jesus must have taken place east of the Temple Mount — which placed it on the Mount of Olives. Until the publication of my book "Secrets of Golgotha," that is the last scholarly indication I have found which suggests that the crucifixion happened on Olivet. Since A.D. 1873, the only candidates for the site have been the Church of the Holy Sepulchre which was built west of the second wall of Jerusalem or at the Garden Tomb region north and east of the Damascus Gate. But my book shows from the New Testament and early Jewish records that the southern summit of the Mount of Olives near the altar "without the sanctuary" where the Red Heifer was burnt to ashes (Ezekiel 43:21) has far greater credentials for being the site.

The first point to notice is that the burning of the Red Heifer and Jesus' crucifixion were symbolically connected in a precise way by Christians who lived during the period of Herod's Temple. The author of the Book of Hebrews (about AD. 61) stated that Jesus was a 'sin offering' for the world and that his sin-atonement death epitomized the symbolic role of all the sin offerings sacrificed at the Temple (Hebrews 10:8-14). The major sin offerings were burnt to ashes at an altar region east of the Temple near the top of the Mount of Olives. Besides that, all of the ashes of the other sacrifices offered at the Altar of Burnt Offering in the Temple itself were deposited at the same altar east of the Temple on Olivet (Leviticus 4:12:6:11). The author of Hebrews also connected the ashes of the Red Heifer (which

were mixed with pure spring water) with the sprinkling of the blood of Jesus which occurred at the precise time of his crucifixion (9:13,14). And particularly note this point. In the Letter of Barnabas (written by a person from Jerusalem about A.D.90), the author stated that the Red Heifer in Christian circles was reckoned as Jesus. "The calf is Jesus: the sinful men offering it are those who led him to the slaughter (8:2)." Remarkably, very few Christian historians have asked: "Where was this Red Heifer altar?"

As explained in my book "Secrets of Golgotha," the early Jewish records found in the Mishnah plainly state that the Red Heifer altar was located directly east of the Temple that existed in Jesus' time and that it was just shy of the summit of the Mount of Olives (Middoth 1:3; 2:4; Yoma 7:2; along with the Talmud in Yoma 68a and Zebahim 105b). And here we find the author of the Letter of Barnabas directly stating that "the calf (heifer) is Jesus" and that "the sinful men offering it are those who led him [Jesus] to the slaughter" (8:2). It is well known in Jewish circles that the priests did indeed lead the heifer from the Temple on Mount Moriah eastward across a double tiered arched bridge (called the Bridge of the Red Heifer) to an altar just outside the camp near the summit of Olivet. This is where they sacrificed and burnt to ashes the Red Heifer. This first century identification of Jesus with the Red Heifer is clear proof that early Jewish Christians connected the sacrifice of the heifer on the summit of Olivet with the death of Jesus which took place in the same vicinity. But no sacrifices of the Temple were ever connected with the western area of the "Holy Sepulchre."

While we moderns have wondered if we should use geographical features associated with the sin offerings as having literal geographical relationships to actual events in the life of Jesus, such usage were commonly applied by biblical writers. Matthew symbolically associated a prophecy about Israel coming out of Egypt with Jesus and his stay in Egypt. While "Israel" of the prophecy could only symbolically refer to Jesus, Jesus still had to have been literally in Egypt for the symbol to be applied in any sensible way. Also, the symbolic teaching of Rachel weeping in Ramah could only be applied to those in Bethlehem because that is where Rachel's cenotaph was located. Also, Isaiah's reference to the lands of Zebulun and Naphtali could only apply to Jesus because these lands were in Galilee where Jesus taught. Thus, the geography associated with the symbols must be literal even if the symbols are not.

As an example, note a further geographical reference in the Book of Hebrews associating the sin offerings of the Temple with the crucifixion of Jesus. The author stated that Jesus carried his reproach (the cross-piece for his crucifixion) to an altar located "outside the gate," even "outside the camp" (Hebrews 13:10-14). There was the literal altar on Olivet that matches the author's illustration, Indeed, in this case the author used the Tabernacle of Moses as his standard of reference (the Jewish authorities did the same thing in the Mishnah about a century later). It is important to note that the Tabernacle only had eastern gates. By using the Tabernacle as a standard, this points to the "gate" through which Jesus went to his crucifixion as being the east gate in the outer wall surrounding the Temple. Interestingly, this eastern gate was the same gate through which the major sin offerings and the Red Heifer were taken to Olivet. The roadway through that eastern gate was designed specifically by the Jewish authorities to lead directly to the altar "outside the camp" where the Red Heifer was burnt to ashes. Early Jewish Christians were keenly aware of these ritualistic connections of the sin offerings with the death of Jesus. Geographically, these historical and biblical texts about his crucifixion direct us to Olivet.

Furthermore, this Red Heifer altar was located just "outside the camp" which was at least 2000 cubits east of the Hall of the Sanhedrin then situated at the Chamber of Hewn Stones in the Temple, located on the left side of the Altar of Burnt Offering (Middoth 5:4; Sanhedrin 11:2; Yoma 25a). Indeed, just before Jesus was crucified, he was actually condemned to be executed while he stood before the Sanhedrin in the Chamber of Hewn Stones on the Temple Mount (see Shabbath 15a and Rosh ha-Shanah 31a,b). Since it was then the Passover season, the chief priest (the president of the Sanhedrin who was Caiaphas) and his deputy (Annas, the

Sagan) were required to be resident in their quarters within the precincts of the Temple. They were then living in their official “houses” which were located in the Temple compound itself (Middoth 5:4; Encyclopedia Judaica iii.991). This is when the top priestly authorities left their own private houses (no doubt located on the aristocratic southwest hill of Jerusalem) and they took up residence within the Temple itself.

There were special times in the Jewish ecclesiastical year when residence within the Temple was essential for the High Priest and his deputy. For the seven days prior to offering the Red Heifer, the High Priest had to stay in his Temple “house” called the “House of Stone” (Parah 3:1). For the seven days prior to the Day of Atonement the High Priest had to reside within his “house” on the Temple Mount (Yoma 1:1). Though Josephus did not mention the Temple residency of the priests, he did state that such attendance at the Temple was a requirement for weekly Sabbaths, new moons and annual festivals (War V.230). Since Jesus was judged by the Jewish authorities at the Passover season, Caiaphas and Annas were not at their private homes during Jesus’ interrogation. Jesus was judged by the chief priests and condemned by the Sanhedrin while all parties were within the Temple enclosure. From the Christian point of view, this meant that Jesus was judged to die in his own Father’s House. He was sentenced to die “in the presence of God” who symbolically dwelt in the Holy of Holies.

After his judgment by the Sanhedrin on the Temple Mount, Jesus was then taken a short distance to the northwest part of the Temple courtyard where there was a stairway that led to Fort Antonia where Pilate was amongst his troops. Being at Antonia during Passover provided Pilate with a personal command over his resident army in order to properly control the festival crowds in Jerusalem, and especially those within the Temple precincts. After interrogating Jesus, Pilate washed his hands of the matter. Jesus was then led out of Fort Antonia and through the east gate of the Temple (which was also the east gate of Jerusalem) and taken over the two tiered arched bridge of the Kidron Valley to the summit of Olivet near where the Red Heifer was sacrificed — a prominent area in Jerusalem.

This eastern area where Jesus was executed was famous for another reason. Jesus was actually crucified in the official area of Jerusalem that was designed for the execution of criminals and in the region that the Jewish authorities believed was the symbolic place where the whole world would one day be judged by God. This was the area directly east of the Temple but located “outside the camp” of Israel (Numbers 15:35). The limits of the camp were determined in the time of Jesus to be a radius of 2000 cubits (near 3000 feet) from the Court of the Sanhedrin in the Temple (Rosh ha-Shanah 2:5, see also Sanhedrin 1:5 and Shebuoth 2:2 for the authority of the Jewish Supreme Court to set the limits of the camp). This factor alone disqualifies the present sites of the Church of the Holy Sepulchre and the Garden Tomb from being the place of Jesus’ crucifixion (even though outside the walls) because both sites were within the official region of the “camp.”

The authorized place of execution for criminals in the time of Jesus had to be at least the Temple Mount, but it had to be in a place where the condemned could see the entrances to the Temple located in a westward direction. The biblical examples for judicial sentencing of people for their criminal acts in the time of Moses show they took place on the east side of the Sanctuary. Women accused of adultery were brought for judgment “before the Lord”, that is, to the east entrance of the Sanctuary (Numbers 5:16-31). The two sons of Aaron were judged “before the Lord” on the east side of the Sanctuary (Leviticus 10:1-7). Korah and his Levites were also punished east of the Tabernacle (Numbers 16:41-50).

It was important for official judgments to be rendered and executed east of the Temple. This allowed the judgments to be made “in the presence of God,” who figuratively faced east from his Sanctuary. Because of this, both the Sanhedrin and the lesser courts at Jerusalem in the time of Jesus were located in the Temple to the east of

the Holy Place (Cohen, *Everyman's Talmud*, 299). It was reckoned that while God was symbolically sitting in the Holy of Holies, he could watch the proceedings going on in the law courts. God supposedly faced east while sitting on his Temple throne. Thus God in a figurative way had a panoramic view of all the ritualistic and judicial duties of his people which were being conducted east of the Sanctuary. This allowed all ceremonies (both religious and secular) to be done "in the presence of God." It is remarkable that many textbooks written by Christian theologians fail to mention the importance of this eastern area in this regard nor do they show the location of the altar "without the Sanctuary" (Ezekiel 43:2 1) where the Red Heifer was sacrificed and where the Day of Atonement sin offerings were burnt.

This eastern location was also significant in judicial matters involving capital crimes. Moses demanded that the place of executions had to be "outside the camp" (Numbers 15:35,36). All ritual sacrifices were offered east of the Sanctuary and in full view of God who figuratively dwelt in the Holy of Holies, and the prime sin offerings were burnt "outside the camp" at the summit of Olivet. And in Jewish practice, heinous criminals were required to be their own "sin offerings" in paying for their sins (without having the benefit of an animal sacrifice as a substitute) (Cohen, *ibid.*, 317).

Since the major sin offerings were sacrificed near the summit of the Mount of Olives, this is why criminals were "sacrificed" as being their own sin offerings in the same vicinity. This is precisely the area where the later Jerusalem church believed Stephen was officially executed by the Sanhedrin (Wilkinson, *Egeria's Travels*, 185n.1). This was known by the Jews as "the Place of Stoning" (Sanhedrin 6:1,2,3,4). It was just "outside the camp" but in full view of the eastern entrances of the Temple. The Temple curtain in front of the Holy Place could easily be seen from this prospect and the New Testament shows that when the Temple curtain tore in two at the moment of Jesus' death that the centurion and the others around the crucifixion site viewed that phenomenon taking place (see especially Luke 23:44-47 and Matthew 27:54). From outside the walls of Jerusalem the curtain could only be seen from an elevated site east of the Temple. The area of the "Holy Sepulchre" is disqualified because from there only the back parts of the Temple could be seen. Besides, Josephus shows that the site of the "Holy Sepulchre" was the spot of the Tomb of John Hyrcanus (a respected Jewish king of the Hasmoneans) and such a shrine would never have been selected by the Jewish authorities as a place to execute criminals. But the summit of Olivet is different. Everything fits perfectly. The Bordeaux Pilgrim in AD. 333 said that at the southern summit of Olivet there was a small knoll or hillock (called in Latin a *monticulus*). In the time of David this region was known as "the Rosh" (that is, "the head") (II Samuel 15:30) and remarkably the Hebrew word "Golgotha" also means "head" or "skull." Such a usage shows that "Golgotha" (or "the Rosh") was a well-known place at the summit of Olivet.

Golgotha was even reckoned among the Jews as being on a mountain. Professor James Tabor in his review of my research in "Secrets of Golgotha" (in the Society of Biblical Literature's *Critical Review of Books in Religion*, vol. IV, 1991, pp.213-215) gives new information to sustain my thesis for Olivet: "An interesting support of Martin's thesis, which he does note, is that the Hebrew text of Matthew known as *Even Bohan* refers to the place of crucifixion as Mount (*har*) of the Skull (see G. Howard, *The Gospel of Matthew according to a Primitive Hebrew Text* [Macon, GA: Mercer University Press, 1988])." For Golgotha to have been reckoned as a mountain (*har*) in the Jerusalem area gives the Mount of Olives considerable credentials as being the place of Jesus' crucifixion. Dr. Tabor, of the University of North Carolina, concludes his favorable review of my research by stating: "All in all Martin's work is valuable, fascinating, and certainly pioneering. His hypothesis deserves attention from historians, New Testament scholars, and archaeologists."

There are numerous historical reasons for selecting Olivet as the place of Jesus' crucifixion. In the recently translated Temple Scroll, Yadin pointed out that all people bearing religious defilements which prevented them from entering the holy city or the Temple were directed to stay east of the ideal Sanctuary region mentioned in the



scroll (Yadin 177). Evil and defiled people (sinners) were kept east of Jerusalem in order to prevent any “winds of evil” from flowing over the holy city from the west. This is one of the reasons the sin offering of the Red Heifer and those of the Day of Atonement (which were to atone for sins) were burnt to ashes in this eastern area “outside the camp” (Leviticus 4:21; 16:27). Yadin suggested that a part of this eastern region which had been put aside for defiled persons was even referred to in the New Testament (e.g. Mark 14:3).

Since all sin offerings were sacrificed (or “executed”) east of the Holy Place of the Temple, and the most important ones were sacrificed further east at the Red Heifer altar on Olivet, this easterly region of the Temple became known as the place where God dealt with sin — where all the sins of the world will be judged. This is one reason why the Kidron Valley separating the Temple from the Mount of Olives became known as the Valley of Jehoshaphat (the valley where “God judges”). Even to this day Jews, Muslims and Christians consider the summit and western slope of Olivet as the ordained place where God will judge all people in the world for their sins. Charles Warren in Hasting’s Dictionary of the Bible listed over fourteen Christian authorities (from the deaux Pilgrim onward) who attested to this belief (II.562). This is why it was important, from the Christian point of view, that Jesus died in this eastern region which was reckoned the judgment place for all mankind. For Jesus to be judged as dying for the sins of all mankind, Christians thought he had to be judged in the place where all mankind were designed to be judged for their sins.

Even Muslims (who inherited many traditional beliefs from the Jews and Christians) firmly believe that the summit and the western slope of the Mount of Olives is the judgment area for mankind. The Encyclopedia Judaica has an interesting excerpt about this. “All the dead will congregate on the Mount of Olives and the angel Gabriel will move paradise to the right of Allah’s Throne and hell to its left. All mankind will cross a long bridge suspended from the Mount of Olives to the Temple Mount, which will be narrower than a hair, sharper than a sword, and darker than night. Along this bridge there will be seven arches and at each arch man will be asked to account for his actions” (IX col.1576). This is the Muslim account.

It is easy to see that this traditional Muslim belief is based on the geography of the Temple and the Red Heifer arched bridge over the Kidron Valley that existed in Jesus’ time. Indeed, the Hebrew word for the altar where the Red Heifer was burnt to ashes is *miphkad* (see Ezekiel 43:21). This word means “muster” or the place where people “congregate” or “gather together.” And in traditional teaching, it was at or near this site on Olivet where all mankind would “congregate” to be judged. This teaching can be seen in the New Testament itself. When the Son of Man returns with all his angels, he shall sit on his glorious throne and he will then “gather together” before him for judgment all the nations of the world. Those selected to be on his right hand will go into the Kingdom of God while those on his left will go into the fire of perdition (Matthew 25:31-46). The geographical features of this teaching of Jesus (from the Jewish point of view in the first century) shows Jesus sitting on his glorious throne (which was in the Sanctuary of the Temple) and all the nations were then depicted as gathering to western slope of the Mount of Olives to face him for judgment. This allowed them to be judged “in the presence of Jesus.” The Book of Revelation also spoke of the wicked being tormented in the presence of the holy angels and in the presence of the Lamb (Revelation 14:10). To be judged “in the presence of God” while he sits on his throne locates these individuals at the summit or on the western slope of the Mount of Olives. Again, this is why, even to Christians, the region of the Kidron Valley became known as the Valley of Jehoshaphat — the place for God’s judgment.

Conversely, the present Church of the Holy Sepulchre as well as the Garden Tomb are located west and north of the Temple. These sites were in no way areas of judgment, as was Olivet and its western slopes. These sites are further disqualified, though they were outside the western and northern walls of Jerusalem, because they were still located within the 2000 cubits’ zone of the “camp of Israel” as measured from the Sanhedrin located in the Temple.

In conclusion, Christians in Jerusalem as late as the early fourth century knew that Jesus was crucified and buried on the Mount of Olives. In fact, Eusebius (the first Christian historian) stated that the only area to which pre-Constantinian Christians paid any attention in the environs of Jerusalem was the Mount of Olives, and specifically to a cave near its summit (Proof of the Gospel, VI.18). The Acts of John also mentioned the importance of this cave a hundred years before Eusebius (Charlesworth 1.30 1). In another work (The Acts of Pilate), we find that it was described as both a cave and as a tomb in the same context (bk. XII,XIII). Even the tomb of Lazarus had been a cave before it was a tomb (John 11:38).

When one views the evidence carefully, it can be seen that pre-Constantinian Christians reckoned this cave on Olivet to be the ruins of the tomb of Jesus. Prior to Constantine, there is no evidence (either orthodox or heretical) that the later site of the Church of the Holy Sepulchre in the western part of Jerusalem was in any way significant to Christians nor was the southwest hill important that came to be called "Sion" after the time of Constantine. Indeed, when Eusebius first heard in A.D. 326 that Constantine and his mother were selecting a Venus Shrine as the site of the crucifixion and resurrection of Jesus, he stated that such was

"contrary to all expectation" (Life of Constantine 111.28). At the dedication of the "Holy Sepulchre" in A.D.335, Eusebius requested Constantine to inform the assembled bishops his reasons for building that church, The reasons were "SECRET to us [Eusebius and the bishops], but known TO YOU ALONE. . .which caused YOU to RAISE UP this sacred edifice" (Oration of Eusebius, XVIII, emphasis mine). There were no historical documents or traditions which were retained by Christians at Jerusalem to support its legitimacy. It was selected because of the dreams, visions and supposed miraculous signs associated with Constantine and his advisors. The early church historian Sozomen felt that historical records were not necessary when visions and dreams presented the "real facts" to the Christian world (History 11.1).

Eusebius showed in his works written before A.D.326 that Jesus was actually crucified on what he called the symbolic "Mount Sion" for Christians. Three times in his Proof of the Gospel (I.4; VI.13; IX.14) he identified the Christian "Mount Sion" as being where Jesus spent most of his time when he was in the area of Jerusalem and that spot was on the Mount of Olives (Mark 11:1; Luke 21:37; 22:39; John 18:2). Eusebius also said the Shekinah left Mount Moriah and went eastward to abide on this Christian "Mount Sion" that was located "adjacent to" or "opposite" Jerusalem and the Temple Mount — an apt geographical description of the Mount of Olives (Proof of the Gospel, I.4; VI.18). To Eusebius, Olivet was where the New Covenant began when the Temple veil tore in two (VIII.2). Eusebius even stated that the Christian church was founded on Olivet (VI.18) and Jerome reiterated the same belief (Letter CVIII.12). And in his commentary on Isaiah (written before A.D.326), Eusebius made the plain statement that this new "Mount Sion" (Olivet) was actually the site of the crucifixion and resurrection of Jesus (Isaiah 2:1-4; see Walker, Holy City, Holy Places?, pp.302,305), This makes the top of Olivet to be Calvary. For more details see my book "Secrets of Golgotha."

Ernest L. Martin

And this Brethren is what I show those who are willing to walk with me in Jerusalem. I explain all of this in great detail over about three days. Next time you come to Jerusalem let me show these truths which when people see them, they are in awe of the truth that Yahovah has kept hidden.

Here is some more information of the Place of the Skull. <http://www.rogerswebsite.com/others/Just-Where-in-Jerusalem-Did-Christ-Die.htm>

What About "The Place of the Skull"?

It is plainly indicated that our Savior was led to a place known as “Golgotha” for His crucifixion: “They came to a place called Golgotha (which means The Place of the Skull).” (Mat.27:33). “Carrying his own cross, he went out to The Place of the Skull (which in Aramaic is called Golgotha).” (John 19:17).

The word “Golgotha” is also used in the Old Testament and signifies a “skull” in two places (Judges 9:53; II Kings 9:35), the human “head” once (I Chron.10:10) and nine times it denotes “poll” or “head-count.” The New Testament, however, indicates the connotation of “skull” — “The Place of the Skull.”

Is there any indication in the records of history of a small hill or outcropping on the slopes of the Mount of Olives facing the east gate of the Temple? Indeed there is. A Christian pilgrim known as the Bordeaux Pilgrim visited the area in 333 A.D. In his written itinerary of the trip he mentions that on top of the Mount of Olives there was a MONTICULUS or “little hill.”

Then, to the puzzlement of scholars over the ages, he claims the TRANSFIGURATION of Christ took place at this spot. This is a BLATANT GEOGRAPHICAL MISTAKE because the New Testament makes it quite clear that the “transfiguration” took place in Galilee -many miles to the north of the Holy City! So why, then, did he make this claim? Probably because of a MISUNDERSTANDING of the Latin! There are several different words in Latin used to denote the act of crucifixion. One of these is TRANSFIGERE — meaning to “transfix a person with nails or some other sharp instrument.” This word, which means TRANSFIXIATION, is very close phonetically to the word which means “TRANSFIGURATION” -TRANSFIGURARE! Dr. Martin claims that “In spoken Latin (and with various Latin accents found among the pilgrims and residents of Jerusalem when the Pilgrim was there) the words TRANSFIGERE and TRANSFIGURARE could well have sounded similar to the Bordeaux Pilgrim...But even the Latin people in Jerusalem at the time of the Pilgrim were also making the mistake of thinking the transfiguration occurred on Olivet.” (Secrets of Golgotha, p.61).

It is highly probable, though, that this MONTICULUS on top of the Mount of Olives was indeed the site of Christ’s death, or TRANSFIXIATION.

A verse in II Samuel speaks of this very hill: “And David went up by the ASCENT OF MOUNT OLIVET, and wept as he went up...” (15:30). The Septuagint version of the Old Testament calls this “ascent of Mount Olivet” The Place of the Ros (Head). Now just what does this refer to? Notice that the verses in question call the site The Place of THE Skull or Head (Ros) — NOT The Place of A Skull or The Place of Skulls (plural)! It is very definitely referring to A PARTICULAR SKULL OR HEAD! Many people have conjectured, over the centuries, that this phrase indicates a geographical feature that looks like a skull or the top of a skull. But is this correct?

Is it just possible this small hillock on the Mount of Olives was called The Place of THE Skull because it was the burial place of A PARTICULAR SKULL?

Let’s see what history and tradition reveal: “It was an EARLY TRADITION that Christ was crucified IN THE SAME PLACE WHERE ADAM WAS BURIED. S. Chrysostom alludes to it. ‘Some say that Adam died there, and there lieth, and that Jesus, in that place where death had reigned, there also set up the trophy.’” (The Cross in Tradition, History, and Art, by William Wood Seymour. P.99).

Tentzelius’ “Numial Treatise,” quoted in Southey’s “Omniana,” vol.i.,p.281, records this amazing episode in ancient history: “The tree [of life], WITH THE BONES OF ADAM, was preserved in the ark by Noah, who divided the relics among his sons. THE SKULL FELL TO THE SHARE OF SHEM [Noah’s son], WHO BURIED IT IN A MOUNT OF JUDEA CALLED FROM THIS CIRCUMSTANCE CALVARY AND GOLGOTHA [THE PLACE OF THE SKULL].”

Isn’t that remarkable?

In early art Adam is frequently shown as rising up (from the grave) at the very foot of the cross, holding a chalice or cup to catch the blood of Christ as it fell from the tortured body. Many paintings or drawings of the crucifixion scene show THE SKULL OF ADAM beneath the stauros or cross of Christ.

With this newly discovered knowledge it's easy to see WHY the site of Christ's death was called Golgotha — THE PLACE OF THE (ADAM'S) SKULL!!

This belief that Adam's skull was buried at Golgotha was common in the early church. Origen speaks of it as well known in his time; and St. Augustine wrote: "The ancients hold that because Adam was the first man, and was buried there [at Golgotha], it was called Calvary, because it holds the HEAD of the human race." (De Civitate Dei, cap.32).

St. Basil said, "Probably Noah was not ignorant of the sepulchre of our forefather [Adam] and that of the first born of all mortals, and in that place, CALVARY, the Lord suffered, the origin of death there being destroyed." (Isa. cap.5).

The fact that this spot outside Jerusalem is called The Place of THE Skull in the gospels, would tend to support the tradition of Shem having buried Adam's skull there.

According to Dr. Martin:

In the Hebrew language this highest summit of Olivet was known as the "Bamah." It was the "high place" on the Mount of Olives and this is where King David went to worship God overlooking the city of Jerusalem to the WEST. It also answers to the SAME MONTICULUS that the Bordeaux Pilgrim talked about. Indeed, this highest point on the southern summit of Olivet became known as the IMBOMON (which comes from the Greek "en bommo" which means "high place" or "altar"). It is this name which has been attached to THIS MONTICULUS on Olivet for the past 1600 years. At the present there is a small Moslem shrine built over the site. — Secrets of Golgotha, p.61-62.

As we shall see, this "monticulus," or "Golgotha" as it later became known, is the same spot where Adam and Eve worshipped God after being thrust out of the Garden of Eden! The Chinese Border Sacrifice

For forty centuries — stretching back into the dim, distant mists of time — the reigning emperors of China traveled ANNUALLY to the border of their country or the imperial city.

There, on an OUTDOOR ALTAR, they sacrificed and burned young UNBLEMISHED bullocks and lambs to ShangTi — the "Heavenly Ruler."

The BORDER SACRIFICE, as it came to be known, was a ceremony that reached back in unbroken sequence to the time prior to the first dynastic rule beginning in 2205 B.C. This unusual ceremony ended in 1911 after a continual observance of more than 4,000 years!

What was this "border sacrifice" that so commanded a centuries-spanning loyalty and devotion?

According to the Historical Records compiled by Ssu Ma Ch'ien, the Chinese emperors celebrated this mystical rite at MOUNT TAI in Shan-tung, AT THE EASTERN BORDER OF CHINA!

This is significant!

Believe it or not, the ancient written characters of the Chinese language — known as pictographs — preserve the true meaning of this annual "border sacrifice." Ethel R. Nelson and Richard E. Broadberry, in their fascinating book *Mysteries Confucius Couldn't Solve*, make this assertion:

We believe that a beautiful history of the beginnings of the human race on the newly [re] created planet earth have been perfectly preserved in the ancient written characters of the Chinese language!...With the passage of century after century, the origin and true meaning of these characters were lost and became mysterious, even as ShangTi also became mysterious.- Read Books, , Tn. 1986. Pp.13-14.

After a careful study of the most ancient Chinese character forms, especially the Bronzeware and Oracle Bone scripts, these authors came to the following astonishing conclusions:

Interestingly, in one of the ancient books of the Chou dynasty, it is recorded: "because man sinned in ancient times, the God of Heaven ordered Chung and Li to BLOCK UP THE WAY BETWEEN HEAVEN AND EARTH." Perhaps "Chung" and "Li" were the two angels on either side of Eden's gate!

So God expelled Adam and Eve from the Garden. As they passed through the EASTERN GARDEN GATE, they realized that this meant their exclusion from the life-giving Tree of Life and immortality...A barrier, fence had been set up past which they could not go to eat from the Tree of Life. There were two angels [cherubim] guarding the way. Instead of "hands" at the gate entrance, some ancient forms [of pictographs] depict "the presence of God." It seems, therefore, that the GATE OF EDEN became the new PLACE OF WORSHIPPING GOD, since sin had prevented a face-to-face visit with God on the Holy Mount inside the Garden. — Mysteries Confucius Couldn't Solve, pps. 80-81.

Authors Nelson and Broadberry continue:

An UNBLEMISHED LAMB, symbolizing the SAVIOR TO COME, was sacrificed and burned AT THE GATE. Animal sacrifices became an important part of their worship. The pictograph reveals the person bending in obeisance, and offering with a hand something to God. A Bronzeware figure for the same character, sacrifice, portrays a person kneeling before God. That the offering to God WAS ALWAYS MADE OUTSIDE THE GARDEN is quite obvious in yet another form of the same character...– Ibid, p.83.

With these startling revelations, drawn from the ancient Chinese pictographs, it becomes evident that the new site for worshipping God, after our first parents were expelled from the Garden of Eden, was at the EAST GATE. This gate became a new holy place and was later represented by the MIPHKAD ALTAR mentioned by the apostle Paul!

Nelson and Broadberry expound further on their researches:

After Adam and Eve had been expelled from Eden, the NEW LOCATION for worship, therefore, was the GARDEN BOUNDARY, BORDER. A boundary had been set up at the gate, a barrier, to keep the first couple from the Tree of Life. There are a number of Oracle Bone renditions for this....

Eden's gate was now the border or boundary past which they were prevented going by the presence of the cherubim angels. There are many [Chinese] characters meaning border or boundary. All have the same reference, THE BORDER OF THE GARDEN OF EDEN, MORE SPECIFICALLY, AT THE EAST GATE....

How amazing that there are so many Chinese characters for BORDER, each of them denoting the BORDER OF EDEN: the Garden, the Garden enclosure, the gate or in yet another, the Holy Mountain BORDER! This is not difficult to interpret....

WE MAY CONCLUDE THAT THIS...SERVICE OUTSIDE OF EDEN'S EAST GATE, WAS A "BORDER SACRIFICE" INITIATED BY SHANGTI [GOD], HIMSELF. After Adam and Eve were driven from the Garden, they could ask forgiveness for sin by a symbolic animal sacrifice at the border or gate of the Garden of Eden. THE BORDER SACRIFICE AT EDEN'S CLOSED GATE LOOKED FORWARD TO THE SACRIFICE OF THE "SEED OF THE WOMAN"

[CHRIST] ON BEHALF OF ALL THE DESCENDANTS OF ADAM. — Ibid, pps. 90, 91, 92-93.

The ancient Chinese border sacrifice thus pictured the sacrifices Adam and Eve made at the EAST GATE of the Garden of Eden.

Because of the long passage of time, a true understanding of the meaning of this sacrifice was lost – along with the true knowledge of ShangTi or God. The Chinese border sacrifice survived in name only, to become a mysterious ritual, a national custom of unknown significance and origin.

According to the authors of *Mysteries Confucius Couldn't Solve*, the death of Christ at Calvary (the "Place of the Skull") was a DIRECT FULFILLMENT OF THE CHINESE BORDER SACRIFICE:

The place of crucifixion was on a small hill, called Calvary.

Calvary was located OUTSIDE JERUSALEM'S GATE. How important this fact is, for the Hebrew Scriptures relate:

So Jesus also suffered OUTSIDE THE GATE in order to sanctify the people through His own blood.

Even as Adam's sacrifice of unblemished lambs had been OUTSIDE EDEN'S GATE, so also was the Lamb of God to be offered OUTSIDE of Jerusalem, the holy Hebrew city. This too was a fulfillment of the ancient Chinese BORDER SACRIFICE, the "Border" being Eden's gate, TYPIFYING JERUSALEM'S [EAST] GATE WHERE THE GREAT SACRIFICE FOR ALL MANKIND WAS TO BE MADE. — P.116.

It now makes perfect sense why Shem buried Adam's skull in the hill outside Jerusalem – it was the very same spot Adam sacrificed to God at the EASTERN GATE of Eden!

How wondrous are the ways of our God!

Here are some more links to Chinese worship of Yahovah.

**<http://www.hyperhistory.net/apwh/essays/comp/cw03bordersacrifice.htm>**

I find this article to be very, very interesting. **<http://www.thesourceoflove.com/english.pdf>**

<http://www.answersingenesis.org/creation/v20/i3/china.asp>

**[http://www.orthodox.cn/localchurch/200406ancientcnhist\\_en.htm](http://www.orthodox.cn/localchurch/200406ancientcnhist_en.htm)**